of imp or demon. — *Eka-vāram* or *eka-vāre*, ind. only once, at once, at one time, suddenly. — *Eka-vāsa*, *as*, *ā*, *am*, having one house or one residence. — *Eka-vāsas*, *ās*, *ās*, *as*, having only one garment, in one dress. — *Ekaviṅśa*, *as*, *ī*, *am*, the twenty-first; consistiog of twenty-one; connected with the Ekaviṅśa-stoma; (*as*), m. the Ekaviṅśa-stoma; N. of one of the six Pṛishṭhya-stomas. — *Ekaviṅśaka*, *as*, *ī*, *am*, the twenty-first; containing twenty-one. — *Ekaviṅśat*, *t*, or *eka-viṅśati*, *is*, f. twenty-one, a combination or collection of twenty-one. — *Ekaviṅśatitama*, *as*, *ī*, *am*, the twenty-first. — *Ekaviṅśati-dhā*, ind. twenty-one-fold, in twenty-one parts. — *Ekaviṅśa-vat*, *ān*, *atī*, *at*, Ved. connected with the Ekaviṅśa-stoma. — *Ekaviṅśa-stoma*, *as*, m., Ved. a Stoma consisting of twenty-one parts. — *Eka-vidha*, *as*, *ā*, *am*, of one kind, simple. — *Eka-vilocana*, *as*, *ā*, *am*, one-eyed; (*ās*), m. pl., N. of a fabulous race of people. — *Ekavishayin*, *ī*, m. having one common object or end, a rival. — *Eka-vīra*, *as*, m. a pre-eminent hero or warrior; N. of a plant. — *Eka-vṛiksha*, *as*, m. an isolated tree; a desert place in which but one tree is seen for four Krośas. — *Eka-vṛit*, *t*, *t*, *t*, Ved. simple. — *Eka-vṛiṇda*, *as*, m. a peculiar disease of the throat. — *Eka-vṛisha*, *as*, m., Ved. the chief bull, the master of the herd. — *Eka-veṇi*, *is* or *ī*, f. a single braid of hair (worn by a woman as a mark of mourning for an absent husband &c.); a woman whose hair is tied in a single braid. — *Eka-veśman*, *a*, n. a solitary house or room. — *Eka-vyavasāyin*, *ī*, m. following the same employment. — *Eka-vrātya*, *as*, m., Ved. the chief or principal Vrātya. — *Eka-śata*, *am*, n. 101; (*as*, *ī*, *am*), the 101st. — *Ekaśata-tama*, *as*, *ī*, *am*, the 101st. — *Ekaśata-dhā*, ind. 101-fold; in 101 parts. — *Ekaśata-vidha*, *as*, *ā*, *am*, 101-fold. — *Eka-śapha*, *as*, *ā*, *am*, Ved. whole-hoofed, not cloven-hoofed; (*as* or *am*), m. n. any animal whose hoof is not cloven; (*as*), m. a horse. — *Eka-śaraṇa*, *am*, n. one only hope or refuge, especially applied to a deity. — *Eka-śarīra*, *as*, *ā*, *am*, of one body or blood; consanguineous. — *Ekaśarīrānvaya* (°*ra-an*°), *as*, m. consanguineous descent. — *Ekaśarīrārambha* (°*ra-ār*°), *as*, m. commencement of consanguinity by the union of father and mother. — *Eka-śarīrāvayava* (°*ra-av*°), *as*, m. a descendant in a right line, a blood-kinsman. — *Ekaśarīrāvayava-tva* (°*ra-av*°), *am*, n. consanguineous descent or connection. — *Eka-śākha*, *as*, m. a Brāhman of the same branch or school. — *Eka-śāla*, *am*, n., N. of a town. — *Eka-śiti-pad*, *pāt*, *padī*, *pat*, Ved. having one white foot. — *Eka-śīrshan*, *ā*, *ā*, *a*, Ved. having the face turned towards the same place. — *Ekaśīla-samācāra*, *as*, *ā*, *am*, one who leads one manner of life, whose manners are always the same. — *Eka-śṛiṅga*, *as*, *ā*, *am*, Ved. having one sheath. — *Eka-śṛiṅga*, *as*, *ā*, *am*, having only one horn; (*as*), m. a unicorn, a rhinoceros, an epithet of Vishṇu; (*ās*), m. a class of Pitṛis; (*ā*), f., N. of the mind-born daughter of the Pitṛis called Sukālas. — *Eka-śepa*, *as*, m., N. of a man. — *Ekaśesha*, *as*, m. 'the remainder of one only,' a term in grammar denoting that of two or more words only one remains or is retained (e. g. the dual *rāmau* is the one remainder of *rāmaḥ* + *rāmaḥ*). — *Eka-śruta*, *as*, *ā*, *am*, once heard. — *Ekaśruta-dhara*, *as*, *ā*, *am*, keeping in mind what one has heard once. — *Ekaśrutadhara-tva*, *am*, n. state of such a person. — *Eka-śruti*, *is*, f. the hearing of only one sound, monotony; the neutral accentless tone; (*i*), ind. in a monotonous manner. — *Eka-śrushṭi*, *is*, *is*, *i*, Ved. obedient to one command. — *Ekashashṭa*, *as*, *ī*, *am*, the sixty-first; connected with sixty-one. — *Eka-shashṭi*, *is*, f. sixty-one. — *Ekashashṭitama*, *as*, *ī*, *am*, the sixty-first. — *Ekasaptata*, *as*, *ī*, *am*, the seventy-first. — *Eka-saptati*, *is*, f. seventy-one. — *Ekasaptati-tama*, *as*, *ī*, *am*, the seventy-first. — *Eka-sabha*, *am*, n. a common or general place of meeting. — *Eka-sarga*, *as*, *ā*, *am*, closely attentive, having the mind intent upon one object. — *Eka-sahasra*, *am*, n. 1001. — *Eka-sākshika*, *as*, *ā*, *am*, witnessed by one. — *Eka-sārtham*, ind. together, in one company. — *Eka-sūtra*, *am*, n. a small double drum played by a string and ball attached to the body of it. — *Eka-sūnu*, *us*, m. an only son. — *Eka-stoma*, *as*, m. 'consisting of one Stoma,' N. of a Soma ceremony. — *Eka-stha*, *as*, *ā*, *am*, standing together, remaining in one place, remaining in the same place, conjoined, collected, combined, assembled. — *Eka-sthāna*, *am*, n. one place, the same place. — *Eka-haṃsa*, *as*, m. the chief or highest Haṃsa (an allegorical designation of the soul); N. of a Tīrtha. — *Eka-hāyana*, *as*, *ī*, *am*, one year old; (*ī*), f. a heifer one year old; (*am*), n. the period of one year. — *Ekāṇśa* (*eka-aṇ*°), *as*, m. a distinct or separate part, a part in general. — *Ekāksha* (*eka-ak*°), *as*, *ī*, *am*, having only one axle; one-eyed; having an excellent eye; (*as*), m. a crow; an epithet of Śiva; N. of a Dānava. — *Ekākshara* (*eka-ak*°), *am*, n. a monosyllable; the sacred monosyllable *om*. — *Ekākshara-kosha*, *as*, m. a vocabulary of monosyllabic words by Purushottamadeva. — *Ekākshara-gaṇapati-stotra*, *am*, n. a hymn in honour of Gaṇeśa, a portion of the Rudrayāmala. — *Ekāksharībhāva*, *as*, m. the production of only one syllable, contraction. — *Ekāgra* (*eka-ag*°), *as*, *ā*, *am*, having one point, fixing one's attention on only one point or object, closely attentive, intent; undisturbed, unperplexed; known, celebrated; single-pointed; (*as*), m. (in mathematics) the whole of the long side of a figure which is subdivided. — *Ekāgra-citta*, *as*, *ā*, *am*, having the mind intent on one object. — *Ekāgratas*, ind. with undivided attention. — *Ekāgra-tā*, f. or *ekāgra-tva*, *am*, n. intentness in the pursuit of one object, close and undisturbed attention. — *Ekāgra-dṛishṭi*, *is*, *is*, *i*, fixing one's eyes on one spot. — *Ekāgra-manas*, *as*, n. intentness. — *Ekāgrya*, *as*, *ā*, *am*, closely attentive; (*am*), n. close attention. — *Ekāṅga* (*eka-aṅ*°), *am*, n. a single member, a single part; (*as*), m. a body-guard; the planet Mercury; the planet Mars; an epithet of Vishṇu; (*am*), n. sandal-wood. — *Ekāṅgikā*, f. a preparation made with sandal-wood. — *Ekātapatra* (*eka-āt*°), *as*, *ā*, *am*, characterized by one umbrella (said of universal sovereignty having an umbrella as one of its insignia). — *Ekātma-tā*, f. the unity of spiritual essence, the doctrine of one universal spirit. — *Ekātman* (*eka-āt*°), *ā*, m. the one spirit; (*ā*, *ā*, *a*), depending solely on self, solitary. — *Ekātmya*, *as*, *ā*, *am*, only, alone, homogeneous. — *Ekādaśa*, *as*, *ī*, *am*, the eleventh; consisting of eleven, lasting eleven months; (*ī*), f. the eleventh day of the half month, especially sacred to Vishṇu, when fasting is very efficacious; presentation of offerings to deceased ancestors or Pitṛis on the eleventh day after his decease, on which occasion Brāhmans are fed and the period of impurity for a Brāhman terminates; (*am*), n. the number eleven. — *Ekādaśaka*, *as*, *ā*, *am*, consisting of eleven, consisting of eleven parts; (*am*), n. the number eleven. — *Ekādaśa-kritvas*, ind. eleven times. — *Ekā-daśan*, *a*, pl. eleven. — *Ekādaśama*, *as*, *ī*, *am*, the eleventh. — *Ekādaśa-vidha*, *as*, *ā*, *am*, eleven-fold. — *Ekādaśāha* (°*śa-aha*), *as*, m. a sacrifice lasting eleven days. — *Ekādaśin*, *ī*, *inī*, *i*, consisting of eleven; (*inī*), f., Ved. the number eleven. — *Ekādaśtna*, *as*, *ā*, *am*, belonging to eleven (?). — *Ekādaśī-tattva*, *am*, n. part of the Smṛiti-tattva. — *Ekādaśī-vrata*, *am*, n. fasting on the eleventh day. — *Ekādaśottama* (°*śa-ut*°), *as*, m. chief of eleven; epithet of Śiva (chief among the eleven Rudras). — *Ekādeśa* (*eka-ād*°), *as*, m. one substitute for two or more letters (e. g. one vowel substituted for two other vowels either by the blending of the two vowels together or by the dropping of one). — *Ekādhipati* (*eka-adh*°), *is*, m. a sole monarch. — *Ekānaṇśā* (*eka-an-aṇśa*), f. 'the only (day) receiving no part (of the moon),' an epithet of Kuhū or the day of the new moon personified as a daughter of Angiras and identified with Durgā, born together with Kṛishṇa, worshipped with Kṛishṇa and Baladeva. — *Ekānudishṭa* (*eka-an*°), *am*, n. (scil. *śrāddha*) a funeral ceremony performed for only one ancestor recently dead; (*as*, *ā*, *am*), left as a funeral feast; one who has recently partaken of it. — *Ekānta* (*eka-an*°), *as*, m. the only end or aim, exclusiveness; a lonely, retired or secret place; devotion to one, worship of one being, unitarian doctrine, monotheism; (*am* or *ena* or *e*), ind. solely, only exclusively, absolutely; necessarily; alone, apart, privately; much, exceedingly; (*as*, *ā*, *am*), directed towards one point or object; worshipping only one; excessive; solitary, lonely, retired; aside, apart. — *Ekānta-karuṇa*, *as*, *ā*, *am*, very compassionate, weakly charitable. — *Ekānta-tas*, ind. solely, only exclusively, apart; see *ekāntam*. — *Ekānta-tva*, *am*, n. exclusive worship. — *Ekāntaduḥshamā* (°*dus-samā*), f. 'containing only bad years,' with Jainas an epithet of two spokes in the wheel of time, the sixth of the Avasarpiṇī and the first of the Utsarpiṇī. — *Ekānta-bhūta*, *as*, *ā*, *am*, being alone or solitary. — *Ekānta-mati*, *is*, *is*, *i*, devoted to one object. — *Ekāntara* (*eka-an*°), *as*, *ā*, *am*, separated by one intermediate member, next but one. — *Ekānta-rāj*, *t*, m., N. of a Bodhi-sattva. — *Ekānta-vihārin*, *ī*, *iṇī*, *i*, a solitary wanderer. — *Ekānta-sushamā* (°*su-samā*), f. 'containing exclusively good years,' with Jainas an epithet of two spokes in the wheel of time, the first of the Avasarpiṇī and the sixth of the Utsarpiṇī. — *Ekānta-sthita*, *as*, *ā*, *am*, staying or remaining alone or apart. — *Ekāntika*, *as*, *ā*, *am*, final, conclusive. — *Ekāntika-tva*, *am*, n. the being devoted to one object. — *Ekānti-tva*, *am*, n. devotion to one (with loc.). — *Ekāntin*, *ī*, *inī*, *i*, devoted to only one, having the mind fixed on only one object, worshipping only one (with gen.). — *Ekānna* (*eka-an*°), *am*, n. one and the same food; (*as*), m. a mess-mate. — *Ekānna-bhuj*, *k*, m. a mess-mate. — *Ekānnādin* (*eka-anna-ād*°), *ī*, *inī*, *i*, eating a supply of food from one person only. — *Ekābdā* (*eka-ab*°), f. a heifer one year old. — *Ekāyana* (*eka-ay*°), *am*, n. a lonely, retired place; a meeting-place; rendezvous of all thoughts, union of thoughts; devotion to one, doctrine of unity, monotheism; N. of a Śākhā or branch of the Veda; (*as*, *ā*, *am*), passable for only one, as a foot-path; fixing one's thoughts on one object, closely attentive, intent. — *Ekāyana-gata*, *as*, *ā*, *am*, one who has fixed all his thoughts on one object. — *Ekāyu* (*eka-āyu*), *us*, *us*, *u*, Ved. assembling or collecting all living beings; the first living being; (Sāy.) providing the most excellent food. — *Ekārṇava* (*eka-ar*°), *as*, *am*, m. n. a general inundation. — *Ekārtha* (*eka-ar*°), *as*, m. the same object; (*as*, *ā*, *am*), having one or the same aim or object; having one meaning; N. of a glossary; expressing one thing, forming only one notion. — *Ekārtha-tā*, f. or *ekārtha-tva*, *am*, n. state of having only one aim or object. — *Ekārtha-samupeta*, *as*, *ā*, *am*, arrived at one object. — *Ekārthī-bhāva*, *as*, m. the having one meaning. — *Ekāvama* (*eka-av*°), *as*, *ā*, *am*, inferior or less by one. — *Ekāvayava* (*eka-av*°), *as*, *ā*, *am*, made up of the same members or constituent parts. — *Ekāvalī* (*eka-āv*°), f. a single line, a single string of pearls, beads, flowers, &c.; (in rhetoric) a series of periods in which there is a regular transition from a predicate to a subject or from a subject to a predicate. — *Ekāśita*, *as*, *ī*, *am*, the eighty-first. — *Ekāśiti* (*eka-aś*°), *is*, f. eighty-one. — *Ekāśiti-tama*, *as*, *ī*, *am*, the eighty-first. — *Ekāśrama* (*eka-āś*°), *as*, m. a solitary hermitage. — *Ekāśrita* (*eka-āś*°), *as*, *ā*, *am*, resting upon or clinging to one object. — *Ekāśrita-guṇa*, *as*, m. a simple attribute or predicate, as form, taste, smell, &c. — *Ekāshṭakā* (*eka-ash*°), f. the first or chief Ashṭakā, either the first Ashṭakā after full moon (= *Ashṭakā*) or the first Ashṭakā of a year or a longer period of time. — *Ekāshṭhī*, f. a pod or one seed of cotton. — *Ekāshṭhīla* (*eka-ash*°), *as*, *ā*, *am*, having one kernel; (*as*), m., N. of the plant Agati Grandiflora Desv.; (*ā*), f. the plant Clypea Hernandifolia. — *Ekāsanika*, *as*, *ā*, *am* (fr. *eka* and *āsana*), having only one seat. — *Ekāha* (*eka-aha*), *as*, m. the period of one day; a ceremony or sacrifice lasting only one day, a Soma sacrifice in which Soma is only once prepared; (*am*), ind. during one day.